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Willy-Pierre Mbuinga-Mayunda, Le Père Duparquet

Elochukwu Uzukwu CSSp

fixion." This quotation from F. L. Cross, *The Oxford Dictionary of the Christian Church*, London, Oxford University Press, second edition 1974, explains where Muslim substitutionism found its arguments and gave it its specific Islamic form. But all churches rejected it as foreign to the biblical text, though it sometimes looms up. O'B shows that it is equally foreign to the text of the Qur'an.

Chapter 8:
Substitutionist Exegesis of Qur'an 4:157: A semiotic Reading

In a final chapter O'B analyzes the text linguistically. I summarize the conclusion of the author by two quotations:

> (1) "Substitutionism is not a natural explanation, but an arbitrary conjecture and an ideological construction": "It jettisons the *ghaibiyya* of the text, reducing divine mystery to the magical and the banal." By using the Arabic theological concept *ghaibiyya* O'B refers to the invisible, transcendental dimension of reality.
>
> (2) "Substitutionism does scant justice, either to the profundity of the Qur'anic text or to the finesse of the Muslim intellectual tradition" (p. 238).

It goes without saying that the reviewer recommends this thorough study of a complicated issue to Christian and Muslim scholars alike.

Jan Slomp,
with the kind permission
of the German journal
Interkulturelle Theology.
und Missiologie

Willy Mbuinga Mayunda

LE PÈRE DUPARQUET : DE LA REPRISE DE LA PRÉFECTURE APOSTOLIQUE DU CONGO À LA NAISSANCE DE L'ÉGLISE DE BOMA

LEUVEN-LA-NEUVE, ÉDITIONS ACADEMIA, 2022. 425 PAGES.

This important study of one of the pioneers of 19th century missionary movement in west central and eastern Africa, Charles Duparquet, commands respect and careful reading. It is divided into six unequal parts. The brief introduction, the initial Spiritan mission in Landana, and then Boma, enable Mayunda, in Part Five, to serenade the extraordinary missionary Duparquet and the insight of Francis Libermann. One senses the pleasure and satisfaction the author derives in promoting Boma, his home diocese. The colony-school and seminary set up in Mbata Kiela, the author notes, produced highly reputable Congo leaders such as Joseph Kasa-Vubu (Congo president 1960-1965) and Joseph Albert Malula (first Congo Cardinal Archbishop of Kinshasa, 1964-1989) (p.195).

Mayunda, however, follows some historians (e.g., WRG Randles) to claim that the first experience of evangelization in the Kongo, was a failure (*un échec*, p. 23-24). This controversial position needs to be more closely examined in any new edition of this important book to ensure that one gives full value to the earliest establishment of a flourishing Kongo Church, from 1491, in a non-colonial set-

ting. This church embodied all the characteristics of late medieval Christendom, with an ambassador at the Vatican.

Mayunda made the important point about the confrontation and rivalry between Portugal and the Kongo. The politics of patronage or Padroado gave the Portuguese monarch veto power over the clergy. The Kongo ruling class resented this. Mayunda, in Part Six, notes that the rivalry did not stop even with the establishment of the Episcopal See of San Salvador. In the light of this, perhaps the author needs to reexamine the language of "colonization" of the Kongo by Diogo Cão. Even the language "discovery" is problematic. The mutual encounter between the Kongo and southern Europeans (Soyo-Mpinda, 1482), could only be described as mutual discovery for mutual interests/benefits. With good trade relations and interactions, the situation of the 16th century Kongo perhaps reflects "an example of the Europeanization of an African people and the Africanization of Europeans."[1] This point is not an exaggeration. The Capuchins did not invite themselves to the Kongo in 1645. Rather, at the request of the Kongo king, they went (as Richard Gray rightly remarks) as emissaries of *Propaganda Fide* "bringing the sacraments of salvation," to a Catholic country.[2]

Mayunda clarifies the peculiarity of Boma, different from the Spiritan center in Landana. That Boma was the outpost, a settled solidified mission with Christians, captures the shape or direction of Spiritan mission in founding churches. Yet, regarding the reception of the faith, through the school (the prime means of evangelization) was of no interest. The schools were mainly peopled by European children. Boma parents were reticent, disinterested in sending their children to the school. Trade relations was the crucial area of interaction. Europeans in Boma were welcome and experienced as traders. The category in the ministry of "saving souls," those who called themselves *Nganga Nzambi* (priests of God, Most High), were unusual or suspicious. Extended drought, as the Spiritan White missionaries were settling, led to their being suspected as harbingers of ill-luck. This distrust became toxic when the Scheutists, congregation of the Immaculate Heart of Mary (CICM), founded in Anderlecht, in the village of Scheut, Belgium, replaced the Spiritans and opened a school for "boys" in Boma. An unfortunate incident, of a tornado that killed a brother and four children, led to a massive uprising. The priests were blamable. They controlled the elements and were responsible for the death of the boys.

Of great importance to the story of the Boma and Congo Church, is Leopold II of Belgium, who created what the Scheutists call a "veritable missionary empire" (p. 176). Leopold struggled to recruit Scheutists, real Belgian missionaries, into a west central African territory sixty times the size of Belgium. Belgians were not interested in colonization. Leopold reasoned that missionary collaboration would change the attitude in Belgium. The Spiritans were French; they were not acceptable; nor the White Fathers of Car-

1. A.J.R. Russell-Wood, "Before Columbus: Portugal's African Prelude to the Middle Passage and Contribution to Discourse on Race and Slavery," in *Race, Discourse, and the Origin of the Americas : A New World View*, ed. Vera Lawrence Hyatt and Rex M. Nettleford (Washington: Smithsonian Institution Press, 1995), 140.

2. Richard Gray, "A Kongo Princess, the Kongo Ambassadors and the Papacy," *Journal of Religion in Africa 29*, no. 2, Special Issue in Honour of the Editorship of Adrian Hastings 1985-1999 and of His Seventieth Birthday. 23 June 1999 (1999). 152.

dinal Lavigerie. In addition, the colonial pretentions of Portugal would neither be tolerated in Boma nor in the mapped-out Congo Free State. Leopold's missionary empire ended up being acceptable to the missionaries and endorsed by the Vatican. Later, Belgian Christian Brothers of the School replaced the Scheutists in the colony-school.

The vignette on Leopold does not distract Mayunda from describing in detail the inimitable Charles Duparquet who signed the contracts and secured mission settlements in Landana and Boma. This man of steel, recognized by scholars, across the board, as extraordinary missionary-explorer-geographer, stomped through west-central Africa, southern Africa, and east Africa. Duparquet was guided by the single intent: set up full-fledged church structures under Africans, transformed into self-sufficient "men" (p. 211). Duparquet stands apart compared to Henry Morton Stanley, David Livingstone, and even other Spiritans. The consummate consecration to mission in Africa, in the Congo, was unquestionable. He even threatened to withdraw the financial benefice he brought into the congregation, if Spiritans dared to abandon the mission in the Congo.

Aspects of the narrative about the hero tend toward hagiography; providing, point after point, Duparquet's achievements in the field of mission. In this respect, Mayunda draws attention to the controversial personality and style of Duparquet that provoked sharp criticisms from close associates, and from superiors in the Mother House. Fully aware of the criticisms, and at times self-deprecatory, Duparquet never claimed to be of sterling virtue. In his pushback, Duparquet, the human, blames his critics of unfairness. All in all, though not gifted as Preacher of the Word, this missionary is committed to a local church, based on Africans, trained to be "tough" as priests or leaders. His administrative competence and overriding focus on the local clergy set him apart.

In discussing the Libermann and Spiritan ethos (Part Six), Mayunda does not play up Duparquet's avowed opposition to the abolition of slavery (though distancing himself from the excessive views of Ausone de Chancel). However, in his generous style, Mayunda appears to agree with Gerard Viera (Spiritan editor of the Duparquet Letters) that for Duparquet, "slave" equaled "domestic servant." This position contradicts the reality on the ground. Mayunda cautions readers: it is the 19th century, not to be evaluated with 21st century thought patterns. In the same vein, while an observer could note paternalism even in the missionary ideas of Libermann, any unacceptable language is glossed over by its location within the 19th century.

Readers of this book, especially Spiritans, will appreciate the clear description of the ecclesiology, missiology, and practical wisdom of Libermann, performed by Charles Duparquet. Firmly rooted in the creation of an indigenous African clergy, assuring the health and well-being of the missionary, located in healthy residences, this strategy ensures the emergence of a self-sufficient local church. Duparquet, who joined the Spiritans three years after the death of Libermann, passionately carried this ideology to its logical conclusion. Nothing, not even the superior general, will come between Duparquet and the rules as set out by Libermann.

There are a few hesitations in reading this book. In the interesting stories about the Jesuits, Capuchins, and others in the Kongo church, Mayunda is focused on clerical ministry. Jesuits, such

as Pero Tavares, and Capuchins like Girolamo da Montesarchio (who baptized almost 100,000 neophytes, p. 272), are lauded. Yet the laypeople who, historically, conserved Kongo Catholicism, go missing. Historians like Richard Gray, John Thornton, and Cécile Fromont correctly stress the lay-led Kongo Church directed by maestri (interpreters-catechists). Montesarchio's baptisms would be impossible without the catechetical work of lay church leadership. If Capuchin priest, Andrea de Pavia, claimed that Kongo Catholics are more pious than European Catholics (p. 276), he was giving testimony to a vibrant lay-driven church.

The above remarks do not reduce the value of this book as a mine of information. Spiritans, historians, missiologists, and the ordinary reader interested in Boma, and west central Africa, will benefit from the work of Mayunda. Though it lacks an Index, the bibliography is comprehensive. Mayunda has done a great service to making accessible the history of mission in west central and eastern Africa as embodied in Charles Duparquet.

Elochukwu Eugene Uzukwu CSSp,
Duquesne University,
Pittsburgh, PA, USA.